A U M

By whom this toothed beast called sensuous things is slain by the sharp sword of true turning away from lust, he reaches the world-sea's shore without hindrance.

—Crest Jewel of Wisdom.

THEOSOPHY

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THE FRIENDLY PHILOSOPHER

ORGANIZATIONAL Theosophists have the "successorship" idea in their minds, as has the world in general, simply because of the various claims made in that direction. This has to be cleared up in no uncertain way, but at the same time without the slightest intimation of intolerance or condemnation, by pointing out that one has to know Truth in order to detect its counterfeits. So we point to the Message and the Messengers as the Source upon which all should rely who desire to learn what pure Theosophy is and what it is not.

There are many things to be worked out in connection with the "U.L.T." If the movement is to spread, how are beginnings to be made in other places, and how are they to be started right and kept in line? It can only be done through close communication with some sure and solid point of help and guidance. As matters stand, anyone can take the name and consciously or unconsciously mix things up—as has been done with Theosophy itself. What means, if any, should be taken to conserve the name "U.L.T." to the particular effort? It is for us to devise ways and means. There is time enough, but the field should grow in extent, so that the future has to be considered. Would not a magazine serve as guide and means of communication whereby the discrimination and judgment of all would grow? What all need is intelligent devotion to Masters' cause, which involves the subservience of the personal self. It is always personal divagations that throw students off the Philosophy and "the straight and narrow path." We have to go ahead, doing what seems right in ever varying circumstances, and that is where discrimination comes in. It is never what one would like to do in

this or that condition—but what should be done. We have much to do to fit ourselves for what may be in store. Can we do it? We can try.

If basic ideas are not taken in, nothing can be done. If we can do no more, as humble agents, than to keep these ideas *alive* in the world and among Theosophists, we should be content; but we are not through, and while our life lasts we will keep on doing all we can to give others a sound basis, a better understanding of what the great Ideas of Theosophy mean. Each of us must find his own expressions of the same great Truths.

This is an age of transition and our work is to hark back to first principles, promulgate and sustain them as best we can, so that they shall be ready for those who need them, drawing our inspiration from the Message and the Messengers. This constitutes the right work for all *Arjunas*. It is not the "personality," but what "it" represents to us that is the danger. In the case of some it might drag down the ideal; so, let the ideal exist, but let the visible focus be unknown except to those who have a right to know.

There must be "someone" to reply to questions; a magazine would do this without making anyone responsible for the opinions therein expressed. We must get one started, but we will need readers—where will they be found? That also is for the future. We will have to advance boldly without,—not in our own strength, but in the strength of that for which we speak. We have to be like Sir Galahad whose "strength was as a thousand men because his heart was pure." There will be then no terror of personal defeat, nor anxiety for personal success, but only Masters' work and our continued effort in it. If this spells failure, we will have the right to pronounce the word and understand its meaning; at the very worst, we will not have "failed" in vain. But we have no idea of failing, because the only real failure would be to stop working, and we will not do that.

We cannot and should not prevent others from using the *Declaration* of "U.L.T."—but we should see that they get started right. If other centers are begun and those beginning them have the right spirit, they will *want* to be in close touch with the rest. We have not only the duty of promulgating, but of safeguarding as far as possible the *spirit* of our Declaration. "U.L.T." is avowedly a voluntary association; hence a Lodge that would not want association with the rest would be an anomaly. Is it possible that any group in sympathy with the Declaration would hold the opinion

that unity is local only? They might; but Registration would help. If any did not wish to register, would they be in accord? Lodges, like Associates, should become so by the simple fact of registration.

Growth of the movement should be and will be slow, but it cannot be kept confined and still be growth. As new centres spring up, perhaps at great distance, they would easily be thrown into confusion without the help of trained Associates. What means should be taken to keep such centers in touch with older students? A magazine would help greatly if all the Associates took it—but we have to remember that only a very small proportion did that in the old days. That may prove to be the case with us, yet we must try to lay firm foundations for all who will enter. This is our duty to them, to the Masters, and to ourselves whose aim is to serve the cause of Masters.

—Robert Crosbie.

Some Admonitions

No Theosophist ought to be contented with an idle or frivolous life, doing no real good to himself and still less to others. He should work for the benefit of the few who need his help if he is unable to toil for Humanity, and thus work for the advancement of the Theosophical cause. No one is asked to give more than he can afford, whether in devotion, time, work or money. No working member should set too great value on his personal progress or proficiency in Theosophic studies; but must be prepared rather to do as much altruistic work as lies in his power. He should not leave the whole of the heavy burden and responsibility of the Theosophical movement on the shoulders of the few devoted workers. Each member ought to feel it his duty to take what share he can in the common work, and help it by every means in his power. No fellow has a right to remain idle, on the excuse that he knows too little to teach. For he may always be sure that he will find others who know still less than himself. And also it is not until a man begins to try to teach others, that he discovers his own ignorance and tries to remove it.—*H.P.B.*

Key

INCENTIVE AND MOTIVE

THE increasing currency of noble ideas and ideals among thoughtful men; the dissatisfaction with hitherto accepted formulæ of conduct; the rebellion of the submerged majority in every land; the flux and reflux everywhere in evidence in the affairs of mankind—what do they betoken?

Among Theosophists, as with other men, various views are current. Initially, it is probable that all Theosophists are in agreement that the existing turmoil was foreseen and foretold by the Masters of Wisdom and by H. P. Blavatsky. In his *Ocean of Theosophy,* written in 1893, and still earlier in the first numbers of his magazine, *The Path,* Mr. Judge repeated and stressed H.P.B.'s remark in *Isis Unveiled,* published in 1877:

> "*We are at the bottom of a cycle and evidently in a transitory state.* Plato divides the intellectual progress of the universe during every cycle into fertile and barren periods . . . During the barren periods . . . the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior powers of its own divine spirit. . . . The divine intellect is veiled in man; his animal brain alone *philosophizes.*" (I:247).
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> " . . . we will not lose hope or courage. The moment is more opportune than ever for the review of old philosophies. . . . Who knows the possibilities of the future? An era of disenchantment and rebuilding will soon begin—nay, has already begun. The cycle has almost run its course; a new one is about to begin . . . " (I:38).

Two questions are worth considering: What are cycles? What makes them repeat always on either a higher or a lower level?

In the first place, then, cycles afford an example, *the* example of what H.P.B. called the "working aspect" of Karma. Karma is the general term for the actions of beings. Unmanifested Karma is inscrutable, for it is Life itself, which is knowable only as manifested: in other words, all that we can ever know of anything is by and through its actions. But it is well to remind ourselves that there are operations of Karma which, however invisible to one class of beings, are still clearly perceptible to a higher class. Thus, physical actions are perceptible to the animals, as are the operations of Karma we call sensation. But the animal has little perception of what we call the *causes* of physical Karma, and no per-

ception whatever of a chain of causation or a sequence of effects—which is the underlying meaning of the word cycle.

Man, on the other hand, is able to perceive the physical and psychical effects and also to observe their mental and moral counterparts or causes; even to some degree to take note of the connection between body and circumstance, physical and psychical reactions, and the relation of these to thought, will, and feeling. But every man is constantly witness of effects physical, psychical, mental, moral, which he intuitively knows are not self-producing, but the causes of which are at present unknown if not unknowable. Still more: everyone knows that these mysterious causes are active in him, not merely outside him, so that all of us have plentiful occasion to ask ourselves *why* we thought, or felt, or spoke or acted as we know we did on given occasions, with resultant misfortune to ourselves or to others. Nor do our schools, whether of philosophy, or science, or psychology, or theology, give us any practical instruction on the subject. Classifications, whether of physical or metaphysical facts, terms and definitions, speculations and revelations, do not enable even those who devote their lives to them, to make any headway in *self*-knowledge. Thus the higher phases of Karma, of cycles, are as much a *terra incognita* to our most enlightened minds as to the most ignorant boor. So, in every individual life, and in every generation, we find men repeating the errors and mischiefs of the past, blind to the fact that they are doing so; unable to discern between true and false in themselves.

Action is clearly the fundamental law of all manifested Life. It is equally evident that no man ever rests a moment inactive, and just as evident that the springs of action in human life are far more resilient than in any of the other kingdoms known to us. Every kingdom and every class in each kingdom act according to their nature, but each individual man acts according to his own nature. No animal or other being can consciously set about changing its own nature, but every man can do that. It is this capacity for self-induced and self-devised change in himself which constitutes man; which differentiates the individual man from his fellows, as it differentiates the human from the other kingdoms in nature. This great truth perceived, the natural question at once supervenes: Why do men go on repeating cycles of thought, will and feeling, of speech and action, which they know are defective and destructive, instead of proceeding to change their natures?

No man can act, subjectively or objectively, without a motive and an incentive. Although our dictionaries confuse the two terms,

the individual need not. The distinction may become clear on reflecting that *motive* implies internal freedom of choice between two or more possible decisions or courses (cycles) of action. No other being known to us has that freedom either of collective or of individual determination. In this sense, no animal can have a motive for what it does. It is a creature of impulse, of instinct, of habit, of circumstances. In these considerations lies the understanding of *incentive*. In no sense need a man be the *creature* of anything. His freedom of choice, his motive, cannot be determined for him by any being or by any power soever but himself.

What is the root and source of this divinity in man? In his consciousness of Self as distinct from actions or the effects of action of any kind. When this Self-consciousness is fully realized, the man becomes a God, a *Mahatma,* a Great Soul.

An animal can be trained, a machine can be made, to imitate or duplicate many of the actions of men; a man can be urged to act by the same incentives which compel the action of any given animal or class of animals. He may yield to these incentives—or he may not: the choice is inalienably his.

From these several considerations it can be perceived that human progression and perfection are forever contingent on internal factors, and that they do indeed constitute "the divinity that doth hedge a King"—the Lord of all creation. Once even the intellectual apprehension is gained that the Self in man is pure divinity, it must follow that motive will be regarded as the all-important element of conduct in all the relations of life. Any man can see that the motive which determines choice in any direction must be unalloyed, passionless, free from the faintest tinge of self-interest —or it will infallibly lead to an erroneous because biased choice, with all its long sequence of ill-effects.

On the contrary, the incentive to action in any given direction may come from any of the circumstances or elements of being, the lowest as well as the highest and intermediate. Distress of the body, the well-being of the body, one's own or another's, is an incentive; pain or pleasure in any relation or in any being, is an incentive to action; desires, hopes, fears, an endless category inclusive of all possible relations—all these are incentives to action. With what motive do we choose, whether yea or nay? It is motive and motive alone which peoples the Divine and Infernal worlds—which makes and determines fertile and barren cycles. Shall our incentives be in the direction of the one or of the other?

HELP AND GUIDANCE

THE possibility of help and guidance in any way or circumstance is based on the *unity* of all life. All beings act reciprocally. No one is utterly alone; the lower kingdoms receive energic and uplifting help from man by his thought and feeling; he in turn derives sustenance from them; and, man in his own efforts and aspirations is aided by greater and more perfect beings whose duty it is to help on the progress of the less progressed.

The attitude with which an action is performed is what determines its real use and helpfulness. Essentially the true attitude proceeds from unselfishness, fearlessness and honesty. To do right for the sake of right, to help where and when necessary for the sake of the Divine, for the sake of the Self in all, makes the deed a loving one and a beneficent force for good in nature. To render another help, therefore, does not require assuming that the other is altogether helpless or necessarily in the wrong. True help is that which aids in expanding, and not confining or repressing the true nature; true tolerance will admit wherein the other is right. Right and wrong are all too often judged on the personal bias of whether or not another action, quality, element or viewpoint fits one's own particular groove. Reverse the case, make fundamental truth the basis for judging right and wrong within oneself, and the ability to serve all that lives will grow apace.

True education stands for freedom of thought and conscience while helping and guiding constructive action; what is required for it is the proper use and balancing of the whole nature. Knowledge and power to serve requires a purification of the whole nature. This is not quickly accomplished, and in fact, the more gradual and thorough the process, the better for both Soul and body. Harmonious action and mutual cooperation that balances all diversities progressively toward a true ideal must accomplish the true beneficence.

Says the *Secret Doctrine*: "The whole order of nature evinces a progressive march towards *a higher life*. There is design in the action of the seemingly blindest forces. The whole process of evolution which its endless adaptations is proof of this. The fittest *do* survive."

"PROGRESS"—AND POVERTY

ALL economic problems are basically only various aspects of one riddle: why does poverty keep step with progress? Civilization must answer or be destroyed. The problem of the old was scarcity; the problem of the new is plethora. Once a poor world because it could not produce enough, now it is poor because it produces too much. There is no historical record of a nation deliberately destroying wealth to alleviate poverty; which is exactly what we were doing in the year of grace 1933. Possibly Atlantis in its most degenerate days might have been guilty of such criminal folly; but that is merely a surmise, while we are confronted with the concrete fact. Stranger still, this act was animated by the best intentions of honest and well-meaning men. No one doubts the high character, the ability and energy of the President, nor that of the men he has called to his aid in helping him to solve the problems which confront the nation. And yet, this is one of the "remedies" they have instituted, and there are others almost as absurd and futile.

Before the remedy can be applied the disease must be diagnosed: What ails mankind? In the individual body, medical science is beginning to recognise one basic disease of which all others are variations or sequelae—Toxemia; a poisoned blood stream which must be made clean before a cure is possible. Collectively, there is also a basic ill: ignorance, misconception from which all others spring.

At once we hear the question: is it not rather selfishness? The answer is that this will disappear when the cause is removed. Even as darkness is dissipated by light, so is selfishness eliminated by enlightenment. When once men realize their inherent one-ness, they *cannot* act selfishly, for they would know that they but hurt themselves.

Again we hear the objection: "Fine phrases; we have heard them before! Axioms, truisms, parsons' platitudes. It needs no prophet to tell us that when we are just men made perfect we shall have a perfect world. That is a long way off; Kali Yuga has some 400,000 years yet to run. What shall be done now?"

Such objectors cannot be treated cavalierly by telling them to content their souls in patience. They can't. They will seek other and worse counsel—even that of materialistic communists or anarchists, and heeding it may bring about a bloody revolution.

We must be able to give them an answer which will meet the needs of the moment; and we are able; for we can approach the problem from another angle, from that of the prevalence of the reign of Universal Law, one of the chief tenets of Theosopy. We can emphasize the necessity of living in harmony with this law, which will appeal to minds of average intelligence, for they can observe this fact and its processes on their own bodies.

Having got so far, we can then extend the argument to the body politic: we can show the fact that any entity, if it is to function freely and successfully, indeed if it is to live at all, must have an environment suitable to its needs, and that, in proportion as the use of this element is restricted, the entity will sicken, and, if totally deprived of it, will die. Fishes and water serve as a ready illustration. We can now extend the analogy to men, who are land-animals, fully as dependent on their native element as fishes are on water. The great majority have been deprived free access and equitable use of this element, with consequent invariable disastrous results. The great majority of the ills of the body politic can be traced to this fundamental defect; and none can be cured successfully as long as this great canker is permitted to prevail.

It is an economic axiom that land values arise with population, varying in accordance with its number and character, and that they exactly register the economic advantages which any locality may have. From this it follows that any increase which may be made in these advantages must needs accrue to the owners of the land, who can exact its full measure in rent or sale price. This fact has been repeatedly and most clearly demonstrated, classic instances being the enormous increase in land values near Ford's factories when he raised wages to a minimum of five dollars per day; the rise in rent values in the Bronx when the fare on the New York elevated railway was reduced from ten to five cents, and the same phenomenon in the slum districts of London adjacent to Waterloo bridge when the half penny toll across it was abolished.

This fact is so patent, so self-evident, that one would think the learned gentlemen who are responsible for the "New Deal" would recognize it, all the more as it has been pointed out to them by eminent men, such as John Dewey. Evidently such is not the case, for in the whole program there is not even a hint of it. We do find a plethora of palliatives, some of them so far-fetched and absurd that they may be likened to the famous ambulance stationed at the foot of the cliff to care for those who fell from it, when a fence

at the top was all that was needed; or to the man who was trying to help the starving cattle in a corral by throwing them handfuls of grass instead of taking down the bars which kept them from abundant pasture.

Let us leave the gentlemen of the "New Deal" for the moment and look at other remedies offered for a condition admittedly tragic and rapidly becoming desperate. Most prominent are those of the socialists and communists. There is no denying that they can achieve results; indeed they have already achieved a good deal in Russia, with promise of more. But at what price? The loss of individual independence and initiative necessitated by a bureaucratic and autocratic collectivism. The dictatorship of the proletariat may be a lesser evil than that of the plutocrat, but is still an evil.

Next, we have the proposal of the anarchist for the abolition of organized governments on the assumption that all such are established, not for the protection of the people but for their exploitation by the predatory strong. One can make out a very strong case for this assumption, but the remedy is premature, for it is quite clear that the selfish forces which had usurped power could do so again unless restrained by some organization, call it by what name you will. Furthermore there is no provision for the equalization of economic rent, the fatal defect in our present system which would work with equal detriment under anarchism. This has been clearly and emphatically shown by Bernard Shaw in his essay: "The Impossibilities of Anarchism."

What else? Well, there is fascism, but that is only reversion to a more or less despotic autocracy. This has been tried many times and always found wanting, even when the autocrat has been of the benevolent type—which was the rare exception. Indeed this is the more pernicious, for it makes for contented slavery. A vicious circle is here clearly indicated.

Are we then hopelessly lost in an economic labyrinth, trapped in a social hell of needless poverty with all its attendant ills? By no means. The way out has been clearly shown by great men, to a sufficient degree that if their advice were followed it would go a long way towards the establishment of the kingdom of heaven on earth.

Such a man was Leo Tolstoy. This great and wise man was once asked what he would do to most benefit the people of Russia if he had the autocratic power of the Czar. His answer was that he

would institute the reforms advocated by Henry George—and resign; meaning thereby that he would personally get off the People's back and allow them to work out their own destiny in political and economic freedom.

For the benefit of those not familiar with the writings of Henry George a word of explanation is in order. The reform advocated by him is generally known as the "Single Tax"—a bad name for a good thing. It arose from the fact that this reform proposes to collect economic rent by the machinery of taxation, and, as the fund thus collected would be amply sufficient for the needs of the government, no other taxes would be necessary than this "Single Tax." A more logical name would have been a No Tax system, for a tax is an arbitrary impost on labor made necessary by the diversion of publicly created land values into private pockets. This iniquity once abolished, there would be no need for taxes.

But this benefit—great though it be—is small compared with the blessings which would accrue from the abolition of privilege and monoply by which one set of men can legally exploit another. Of these, private ownership of land values is the most pernicious, as the others necessarily result from it. The abolition of other monopolies is rendered impossible so long as this parent of them all prevails. Space does not permit the detailed proof of this, but some examples may be briefly given.

Take "protective" tariffs. They are an unmitigated evil, as has been clearly shown by Adam Smith and many other eminent economists, and yet they prevail, principally because, under a system of restricted opportunity and consequent unequal distribution of wealth, they are an argument which appeals to the masses. When jobs are scarce, the workers naturally fear an increase of competition by the importation of labor or the products of labor; hence exclusion acts, prohibitive immigration quotas, and tariff walls.

Take money, the most puzzling proposition of them all. The statement was recently made by an eminent economist that there are only five men who understand it — which beats Einstein's famous dozen whom he admits into the arcanum of his mysteries. And it may well be doubted whether these five have any real understanding, judging by the remedies proposed for this admittedly impossible situation. Pundits are caught on the horns of a dilemma; they are trying to steer a course between the Scylla of commodity money and the Charybdis of inflation: both dangerous, because basically unsound. Hence we have proposals of "Managed

Currency" of various sorts as possible palliatives for an intolerable condition.

The remedy is available the moment we collect economic rent into the public treasury, for then we have the only basis for sound money: the wealth which the community creates by its very existence, rising or falling in proportion to its number and character, and amply sufficient for all its needs. On it can be issued notes for the payment of public services, and receivable for public dues, which would automatically make it legal tender. A currency with such a basis, which could not arbitrarily be increased or reduced, would be so popular as to command a premium over any other money still in circulation, which would not be long, for when returned into the public treasury for payments due the government, it would never be reissued; the currency would be destroyed and the coins melted into bullion. For elucidation of this plan, see the chapter in "The Problem of War and its Solution" by John E. Grant.

Take interest: will it be abolished? No, if by interest is meant the increased yield to labor made possible by the use of capital. This is an indisputable fact and is substantiated by the natural increase in certain forms of wealth, by the fecundity and growth of animals and plants, and by the functions of insects and bacteria, as in the manufacture of honey and fermentation processes. Such increase is, however, never dissociated from human labor, and under this system would always accrue to the worker. What would be abolished is usury, the payment—usually excessive—for the use of capital, for wealth will be so abundant that it will be readily available for all legitimate purposes. Nay, more, since certain forms of wealth need constant care for their maintenance, the payment demanded for this service may more than equal any demand which capital can make, so that conditions may arise when it will be at a discount rather than at a premium. Probably the equitable level will be its free use by all who can do so properly.

What about profit, the last of the unholy trinity anathema to all Socialists? This too is an indisputable fact when properly defined. Production and exchange are necessarily profitable to all parties concerned under free conditions; it is only when these are interfered with that exploitation is possible, and that is what profit nowadays mostly means. As such it will disappear with the other two associated iniquities, rent and usury.

Would competition be abolished? No, but co-operation would be encouraged. Both are necessary: they are the correspondences

to the cosmic forces, centrifugal and centripetal—which keep the universe in balance; beneficent when conjoined, destructive when separated. Both would function freely in their proper spheres.

The chief benefit of this fundamental reform would be the abolition of involuntary poverty by throwing open the resources of the earth on equal terms; for no one could then afford to hold land out of use or even use it improperly, or to undue advantage, for all enterprises which require a franchise for their operation would be subject to control, and the value of their franchise—which is land value—collected in taxes. This would soon result in the surrender of such enterprises into public ownership. Such ownership would also be extended to the exploitation of natural resources which cannot be replaced, such as metals, oil, gas and coal.

Public enterprise and private initiative functioning freely, both individually and collectively, would furnish vocations for all, with ample time for avocations; for the time of necessary labor will be short. Thus at last the modern riddle of the sphinx would be solved; Poverty would no longer keep step with Progress.

Does "Single Tax" promise the millenium? Is this a panacea which is offered? By no means. Henry George, when asked whether his proposition was a panacea, said: "No, but freedom is, and this reform is its tap root." Plenty of problems will remain to be solved, not only social and material, but personal and spiritual ones as well. We are not going to become just men made perfect by the institution of any economic reform, no matter how fundamental. Human evolution is a slow and painful process, but it can be facilitated.

What is here offered is establishment of a more favorable environment for human evolution than the black hole of Calcutta which men have made of earth. That such an environment is possible and desirable, H. P. B. has definitely stated in "The Key to Theosophy." She has even gone further in this direction, being willing even to risk a form of socialism (Bellamy's Nationalism) which she refers to favorably in the same volume. This she probably did because her prophetic insight showed her the probability of some form of collectivism as an inevitable, even if deplorable reaction against the excrescences of individualism which have run rampant under the reign of privilege and monoply, commonly called capitalism. There is no denying that for Europe, and much of the rest of the old world, this will probably be the next experiment which will be tried and ultimately found wanting. In the

new world, especially in the United States with its background of the pioneering spirit fostered by a great continent open for settlement, another more favorable course may still be possible. It is the system of the natural order; the golden middle path between the extremes of centripetal socialism and centrifugal anarchism. It is an absolute consonance with the golden rule, the declaration of independence, the constitution of the United States, the primary object of the Theosophical Movement. Universal Brotherhood is only possible in a world where the basic principle of justice, *i.e.*, equality of opportunity, prevails. Its establishment would necessarily result in the happy state such as envisioned by the dying Faust in the "Fair Fleeting Moment" when

> "Such happy throng I fain would see:
> Stand on free soil among a people free,—
> Where each would earn his freedom and existence
> By daily conquering them anew."

The Theosophist's Function

Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the condition of mankind. We are the friends of all those who fight against drunkenness, against cruelty to animals, against injustice to women, against corruption in society or in government, although we do not meddle in politics. We are the friends of those who exercise practical charity, who seek to lift a little of the tremendous weight of misery that is crushing down the poor. But, in our quality of Theosophists, we cannot engage in any one of these great works in particular. As individuals we may do so, but as Theosophists we have a larger, more important, and much more difficult work to do. . . . The function of Theosophists is to open men's hearts and understandings to charity, justice, and generosity, attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being.—*H.P.B.*

USE OF POWER

POWER is either active or potential. In its active manifestations it may be a blessing or a curse, according as it is used for good or for evil. Power may give breath of life, preserve and heal, or destroy and kill. From good use it may be turned to evil purpose, or again, seeming evils may be turned into powers for good. Power, therefore, is in itself colorless, receiving color, tone or quality, and intensity from the living sentient beings of whom it is an emanation, a force, an expression. The nature and extent of any power depends upon the nature and energy of the intelligent beings who generate and use that power. They may be elemental lives, moving creatures, or self-conscious beings, human or divine, who are individually and collectively the generators of power throughout the whole manifested universe.

The source of power may be sought in the so-called forces of nature, a machine, an animal, or in man. Actually, the true source of all power is the ceaseless motion of the universal One Life and the countless lives. It is the Supreme Power through every plane of life and being and the seven kingdoms of nature. Humanity as part and parcel of that Life is the real generator, preserver, and regenerator of all powers, force and form. Perfect man, that is, man perfect in wisdom, in wise and selfless action on every plane of being, is not only the highest aspect of that same One Life or Supreme Power, but is the chief guiding intelligence therein.

Everyone has power or the germ of it, whether aware of the fact or not, and lives by the very power of life itself. But not everyone makes conscious and right use of power. The power to think is common to all beings in their respective degrees of intelligence and ways of life. But the power of divine thought is the priceless heritage and faculty of but comparatively few. They are sustained by the living power of Theosophy itself.

The power to will and to act is shared by all. In the lower kingdoms it is the "unconscious" or non-self-conscious will in nature that sustains conscious life there. It manifests in lightning, wind and rain; in light, heat and electricity; in all visible or invisible phenomena of nature. In the human kingdom it is the desire or aspiration, and the imaginative or image-making faculty of self-conscious beings, that gives direction to the power of will. In those who have become divine, that power is directed and sustained by knowledge and compassion.

The power to feel belongs to all sentient beings, and every part of nature is sentient. Feeling ranges from the lowest order of sensation up through all aspects of desire to intuitive perception, the true aspiration for a spiritual life, and to wisdom and compassion. Power of one kind or another is thus shared and used by all. A Teacher once said: "There are the powers of all nature before you; take what you can."

The right use of any power depends upon the knowledge and motive behind it. Power is not a legitimate object of search in itself. Its object is to subserve the purposes of life and the soul's evolution.

Every human being has power and capacity for its use. Some natures are fitted to use it to an enormous extent; others, only up to certain limits. If those limits be exceeded in any way, the consequences may prove disastrous and fatal to the instruments for the soul's use, and therefore Karmically to the Soul itself. It is the same in an analogous way to an excessive electric current burning out an electric lamp. So also, too little current will not give light, as too little life current would not sustain the forms requiring it. Like everything else, so with power, neither too much nor too little is any good. However, a human being is capable of increasing his power and capacity for constructive work in a life and from life to life. That is accomplished in the true sense only with real knowledge and beneficence to man, for the two are inseparable.

In union and harmony comes strength and power. The right use of any power is a *natural* use in the sense of being in tune, in accord, or in harmony with nature. Power has its ebb and flow in every being. It is better well sustained, even though periodic, than intermittent. In the former lies the possibility of an unbroken conscious existence; in the latter the danger of a broken one. That continuity depends upon a certain reserve, as it were, which is the undercurrent of sustaining life-power. As in the apparatus, the conditions requisite must be there for power to flow or be used, so in the human instrument or body, the proper conditions of a tuned nature must be established for the right use of the powers of the Soul.

In a dark age, power is more often a curse than a blessing. But all have to learn its right use in time. Both encouragement and guidance may be drawn from the fact that the powers for good must and do prevail. It is the divine law of nature, or better, the law of divine nature.

SCIENCE AND THE SECRET DOCTRINE

Ethno-Geological Mysteries

XLVII

(Part Five)

WE have touched upon the existence of continental "hinges" along the coast of California, and their connection with geological relics of Lemuria. The Peruvian coast shows a significant phenomenon in the peninsular of Paracas, about a hundred miles south of Lima, of which Dr. McGovern says:

> To the geologist Paracas presents a very interesting problem. Whereas nearly all the coastal hills, and most of the Andean peaks, consist of land formed in the Secondary Period and elevated in the Tertiary [in other words, formed in Lemurian times and heaved up as Atlantis went down. Eds.], the hills of the Paracas peninsula are far older and, in fact, represent one of the most ancient bits of sedimentary land anywhere in the South American continent. In these hills lie layer upon layer of coal, but the coal begins and ends here. None is found anywhere for hundreds of miles around. It is an isolated deposit.

These coal deposits place the formation of the land in the Primary age, making it one of the earliest of the Lemurian areas to appear. Dr. McGovern continues:

> The unique geological formation of the site of Paracas—this finger of South America pointing into the sea—is one of the principal reasons for supposing, as many geologists do, that Paracas is the last remnant of a former vast Pacific continent, one which existed before the upheaval of the Andes. The one-time Pacific continent is supposed to have begun at about this point, and to have stretched far into the sea; perhaps, as some think, as far as the islands of the East and Australia; this would explain why certain animals, such as the marsupials, are common to both parts of the world.
>
> At present, however, Paracas is but a wreck, a pitiful and desolate remnant of what once may have been a vast continent.

Dr. McGovern took part in excavating from this sandy, wind-blown waste an ancient city, "a city of splendor which had existed in days long gone by. The buildings—such vestiges as remained—and the mummies buried near them, spoke of pomp and wealth and luxury." There were three cultures found here, one of them of Inca type, newer than that above mentioned. This old culture pre-

sented many quite unique features, the mummy-wrappings being superior to the Inca work. With each mummy were wrapped feathers of birds unknown on the coast, and the heads were deformed—a pre-Inca custom.

There is a curious parallel between Paracas and the California islands, the outer ones of which have the same desolate, windy, sandy character. These islands were the original site of the Chumash culture, which has excited great interest during latter years. The Chumash was much more primitive, but along the California coast and islands it evolved a social order which stood unchanged in any respect for five thousand years—a world's record for stability. It was an internally peaceful social state, protected against invasion by its great distance from the more warlike tribes east and north. That either the Paracas or California people were direct and immediate descendants of Lemuria would be too much to say; but that there is some connection is certain. The same is apparently true of Abyssinia. All these people seem to represent some distant linkage between Atlantis and Lemuria ethnologically, and with a habitat definitely on Lemurian land relics. As H.P.B. remarks, our own descendants will one day be backward peculiarities living on our present mountain-tops, which will have become islands.

But South America, through Dr. McGovern's agency, furnishes us with a much more definite human relic of a type to be found in many parts. Of this type H.P.B. says:

> . . . the *brutal* (?) appearance of . . . skulls, such as the Neanderthal, point to a very low type of Humanity. But they may sometimes point also to something besides; to a race of men quite distinct from our (Fifth Race) humanity. (*S.D.* II, 724).

To this catalog of relics, the Amazon Valley adds the Pogsas. Whereas their immediate neighbors, the Tukanos, Aruaks, Tarianos, and others, though dwelling in wooden and thatch huts, have complex culture, the Pogsas have none at all, other than a few simple customs such as exogamy. Though without tribal organization, they are divided into groups which indicate to Dr. McGovern that the mysterious Pogsas must be considered not a primitive tribe, but rather the survival of an exceedingly ancient racial group:

> The language of the Pogsas I found most extraordinary. It bore no resemblance to any of the ordinary Indian dialects, and contained many metallic clicks which I found it impossible to transcribe. It was therefore all the stranger to find the familiar sounds "pa" for father and "na" or "ma" for mother.

> These sounds almost seem to belong to a primordial universal language.
>
> To me it seemed clear that the Pogsas are the remnant of the original inhabitants of the Amazon—and probably of South America. . . . In many ways the heads of these living Pogsas correspond closely to the very primitive skulls which have been dug up in Patagonia and other parts of South America, and which are supposed to represent an extinct race. Several scholars, including Joyce, believe that this race had its origin in Europe.

Dr. McGovern encountered an indirect evidence of the possibility that upheavals are beginning along the Andean coast, though it did not strike him as such. The desolate dryness of the West Coast is due to the Humboldt Current, an icy sub-marine current sweeping up from the south. Off the coast of Ecuador it meets a warm stream which is responsible for the Colombian jungles. In 1925 the Humboldt weakened, allowing the warm stream to come far south along the Peruvian coast, resulting in torrential rains in a country which had been bone-dry for ages. This condition recurred to a less degree the following year. But what more likely than that such changes are due to obstructing undersea mountains lately heaved up? A deep trough is charted just off the Chilean and Peruvian coasts, but in recent years great submarine peaks have been found off Chile and Ecuador. They may have been there all the time, or they may not. But that this coast is subject to enormous earthquakes and tidal waves, is certain.

This subject touches upon unfathomed mysteries; in fact we have here the outline of the *living anatomy of the earth.* That all the vast periodic changes sketched in Theosophical works and hitherto discussed, involve not only unknown sidereal laws of motion, but an *earth structure* almost unsuspected, is certain. The connection between the Andean Plateau and the Tibetan is too striking for coincidence. They are as nearly antipodal on the sphere as are the North and South Magnetic Poles; the Tibetan is the highest, and the Andean the next highest, area in the world; both were the foci of major racial civilizations; *both lie on the "Midgard" extinct equator,* the "sacred Himavat that encircles the world." More than that, each lies near, and has about the same relation to, the crossings of this "belt" with the San Andreas and the Rocky Mountain. The Andean plateau lies *right on* the San Andreas as well as the "Midgard"; and the San Andreas is obviously Lemuro-Atlantean. The Tibetan lies right on the Midgard, which is, equally obviously, Atlanto-Aryan. The Andean is, according to all evidence,

a Lemuro-Atlantean racial focus, a point of refuge, readjustment, and transition. The Tibetan is, according to the same evidence, an Atlanto-Aryan focus of the same nature. Consider the historical aspect: The Andean, the older and lower, is the seat of traces of a civilization, the "Cyclopean," now wholly lost to history, submerged by newer but still mysterious orders.

The remains of the Tibetan plateau, the newer and higher, mysterious as they are, show the ancient cultures of still-surviving remnants. Both areas are still rising; can we not assume with some certainty that the rise of the Himalayas and of India have to do with the future, *the second half,* of the Aryan race subsequent to its middle point, to its Kali Yuga now in progress; and that the rise of the Andes have to do with the *first half* of the Sixth Race, still in the distant future?

The overwhelmingly *sacerdotal and religious nature* of the relics of both regions, in tradition as well as present practice, is too pointed to overlook. Nay, we have almost the same situation in each; the overlay of Tibetan superstition and corrupt Lamaism, under cover of which altogether different activities are carried out, is precisely matched by the overlay of Catholic superstitions in the Andes, under which most certainly something else goes on. Dr. McGovern says there are three known descendants of the Incas at Cuzco, who are regarded with a deep veneration by the surviving tribes, in contrast with the sullen but outwardly obedient hatred held for the Spaniards.

It is significant that H.P.B., in the course of the discussion of Peru which we have been quoting, breaks abruptly into an equally voluminous discussion of the Gobi and its corresponding relics! Perhaps in more places than one, in more senses than one, the abrupt transitions from one subject to another throughout, which have exasperated many students of the *Secret Doctrine,* are no transitions at all!

All this points to some sort of planetary axis of both a spiritual and a geological nature; very probably there are subsidiary axes of similar nature; the antipodes of Mount Atlas, for instance, is near New Zealand and the Fijis; Mount Atlas was certainly an important geological-racial focus in Atlantean times, and New Zealand was certainly Lemurian. The antipodes of the great plateau of Mexico and southwestern United States *happens to be in the neighborhood of Madagascar and the great submarine plateaus and peaks adjacent thereto,* almost the center of Indian Lemuria. Ethiopia (Abyssinia) is the antipodes of the Taumoto archipelago, and the

Marquesas Islands, nearly at the center of Pacific Lemuria, now the largest known mid-Pacific submarine plateau, and more or less the center of the mysterious Cyclopean remnants which have puzzled archeologists of the Pacific for the past few years. Australia is the antipodes of the mid-Atlantic, the center of Atlantean civilization.

It is taught that a principal reason for the climatic asperities of the earth is the fact of "the axes being no longer parallel;" that is to say, the plane of the equator not coinciding with the Ecliptic, the geographic poles do not coincide with the sidereal pole of the Solar System. Nor does the magnetic pole correspond with the geographic; if it did, the axis of the earth *would* correspond with that of the Solar System. Moreover, *Tibet and the Andean Plateau would be on the Equator as well as on the Ecliptic!*

Thus we have the sketch of a skeleton of the earth as well as of a *nervous system;* with more than hints of its physiological processes. But beyond that, we have also more than a hint that those processes have not been altogether regular, normal, or healthy. None of these axes are altogether straight, none of the poles is exactly at antipodes to another; this is even true of the geographic poles; the world being lopsided as to land area. The geographic axis thus passes *between* the Pacific Ocean and the center of volume of the spheroid. And this same lopsidedness tells another tale; it did not exist at the beginning of the Manvantara, the land then being concentric to the Pole and the equatorial regions submerged; it did not exist during earlier Lemurian times, the land areas then being balanced. It began very decidedly to exist in the last half of Lemurian times, and became pronounced during Atlantean times. We may thus imagine that Atlantis, though unfortunately not its sins, will be seen no more in this planetary Manvantara.

The new Lemuria will be the home of the mighty Sixth race, which in its old age will migrate toward the Pole, then become, with the straightening of the Axis, a land of eternal sunshine newly risen from the waters as the future home of the Seventh and last great Race, which will have broken the bonds of flesh and even of matter.

WHY HURRY?

HE is a truly wise man who can perform his decisions and actions with the speed of lightning and find them justified in their results. Mr. Judge is said to have been one such, but there are few like him. Some day we shall know the exact nature of the result before the action is performed, but until then we learn by considering the results of actions performed. For the same reason that we read the works of old philosophers and records of past civilizations, we look at the records of our own past years and are cheered or saddened at the recollection of each event—unless we are wise enough to be cheered by remembering every event. For every grief was a blessing in disguise and time has removed most of the disguises. We can easily remove those that remain.

Were there keen disappointments? We lived through them and learned, perhaps enough to be glad we were disappointed. We have been compensated or we shall be—that we know. Was there sickness? What did we then learn that we could not learn in health? Were there periods of loneliness? Then we learned from ourselves what we could not learn from others. Were friends unkind or untrue? Then we learned how to be a friend. Did we lose money? Then we gained wealth. How many of us have said, years after an event, "I can see now that it was for the best; it would have been terrible if things had worked out as I then wanted." So many of us can think thus *after* the event, so few at the time of it. Fewer still can hold that frame of mind in anticipating events to come. We know from considering the teachings of Theosophy and the records of teachers and students, that it is possible to maintain that attitude in regard to events past, present and future.

Everything comes to him who waits—but rarely while he is waiting. And not infrequently things come to us when we have ceased to desire them. Perhaps many of the unexplainable events and circumstances which now affect us represent the working out of unfinished details we hurried through ages ago. Every mechanic knows that gears will not "mesh" unless they are fitted into and synchronized with each other. Each tooth must meet its corresponding groove at the proper instant of time, otherwise there is either no complete contact, or the meeting is so violent that something breaks.

Just when is the proper time to do a thing, or the degree of rapidity with which work is to be accomplished, are matters for each one to determine. We hear it said, "Let us not cross our bridges before we reach them." Good advice, no doubt, but if we know there are bridges on the road ahead it is not folly to be prepared for the crossing. Most of our hurry comes about because we are unprepared. If this be true, that we can see the beneficial working out of karma in *retrospect,* what prevents us from seeing the same thing in *prospect?* The rule works both ways and in every way, but in retrospect we see ourselves in relation to it; in prospect we cannot look far enough ahead for that as long as we think of ourselves as personal beings. If we were personal beings, then indeed would there be need for haste; as such we could endure only a few brief years. And if in those few years we could not garner the effects of the causes we set up, what would become of them? That effects must occur in proportion to their causes is undeniable; that they could not reach and affect those concerned with their causes could not be expected in a universe of law.

When we become interested in Theosophy we begin to see the absolute justice of karma; when, under conviction, we dedicate ourselves to the cause of Theosophy, suspended effects reach us more rapidly, but then we are better prepared. If we try to hasten the process we meet that for which we are unprepard. Why hurry?

Patience

Patience is really the best and most important thing, for it includes many. You cannot have it if you are not calm and ready for the emergency, and as calmness is the one thing necessary for the spirit to be heard, it is evident how important patience is. . . . So, keep right on and try for patience in all the very smallest things of life every day, and you will find it growing very soon, and with it will come greater strength and influence on and for others, as well as greater and clearer help from the inner side of things.

—*W.Q.J.*

YOUTH-COMPANIONS' FORUM

WHAT *would constitute "a heaven on earth"—shorter hours and more leisure?*

We find it difficult to visualize the state of society that would exist under the rule of "a heaven on earth." It is a condition that we have been through, each one of us, in Golden Ages of the past, but these eras are so distant, our soul memory so atrophied by disuse, that to bring through to this plane even the faintest glimmering of this ancient glory would be in itself a substantial victory over the deadening influence of the race-mind and its inhibiting effect on real thinking. As a matter of fact, any formulation of an ideal society which lacks theosophical principles as its basis, *cannot* be true, for this reason: the implications of the word "Utopia" demand a definition of the nature of man; without Theosophy this definition will be of necessity erroneous; therefore, to the same degree as the conception of man is wrong will be the faultiness of the social theory built upon that fundamental conception.

Let us call upon history for verification of this sequence. Today, as reflected in the words of the questioner, "shorter hours and more leisure," to which might be added, adequate food and shelter, are the great desideratum. With this as its objective, to be obtained for all men, the political philosophy of Communism is regarded by many thoughtful and "socially conscious" persons as the only practical means of its realization. A study of communistic literature gives little cause for quarrel with its dialectic; its premises assumed, the whole system moves with complete reasonableness to its logical conclusion. Small wonder that the more courageous intellectuals of our age espouse the cause of Marx and Lenin; albeit there are others equally or more courageous, with convictions tempered by intuition, who hold to a vague but truer middle path, and suffer the gibes of their more scarlet brethren, while failing on the other hand to gain the support of selfish interests.

But what are the premises of the socialist doctrine? Briefly, man is an animal, economics his religion, selfishness his creed. Darwin was the apostle of this revelation, Marx his philosophical interpreter; and with the facts as they believed them to be, no other conclusion was possible. For the man who thinks that he is a rational beast, Communism is the only honest philosophy; that is, if we may grant to a beast an ethical concept like honesty. While

these natural conclusions of the materialistic idea of evolution have reached only a small degree of articulation in the aggregate mind of the race, nevertheless the general background of assumption as to the nature of man is along these lines and serves as a foundation for political philosophy when Utopias present themselves for consideration. Ideal societies are cast in the form dictated by economics, and usually a hang-over of religious skandhas decorates the finished picture with a "sweetness and light" brand of brotherhood.

So intimate and familiar are these misconceptions, so dear to some, that it is only with effort we are able to turn to theosophical verities; it is difficult to attune our minds to thoughts of another and higher plane—a metaphysical one, and therefore less easily understood by our groping, matter-intoxicated *manas,* than the lumpy arguments of materialism. Yet turn we must, if we would know the truth. Not all at once will come the realization of what a golden age is like. Too long have we been mired in ignorance. Consider a moment the fact that in every primary school, high school, and college in the United States is being taught as truth an erroneous idea of self; if not by direct statement, by inference. Our civilization is saturated with falsehood. Perhaps we, too, like the little boy in *The Christmas Light,* will ask more than once, with voice querulous and apprehensive, "Can't it ever be uncovered, not ever?"

Only a repetition of the age-old wisdom can answer his and our question, and only by an application of that wisdom can each man make for himself "a heaven on earth". The brotherhood of man has a spiritual basis; all men are in essence the same. Each, a god in exile in a body, must make his own periphery of matter reflect his own divinity; by the alchemy of god-like action he must bring about the metamorphosis Masefield writes of: "Until this case, this clogging mold, be smithed all to kingly gold." And lo! Utopia, or heaven on earth, will have appeared as the natural concomitant of the heavenly man. What will it be like? We might say that it would be "like" the Absolute, in that it defies description. There are ways, however, of gaining an unvoiced "feeling", a glimpse of what may be in future ages. Poetic imagery often will awake in the heart what other words only imprison. Read the final chorus of Shelley's *Hellas,* Kipling's *L'Envoie;* perhaps discrimination will find in these songs an inkling of true prophecy hidden beneath the conventional forms. And finally, study the passage in the *Bhagavad-Gita,* beginning, "A man may be said to be confirmed in

spiritual knowledge . . ." Such are the men who will inhabit the earth during the cycles to come. When? When *we* become such men.

What would be the characteristics of true government?

Within every nation, men govern and are governed, but while they play at government, it is the lot of subjects and rulers alike to be governed themselves all the time whether they are aware of the fact or not, by the immutable laws of nature, the laws of Life. Government, to be true, must be based on these true, changeless laws which "none at last can turn aside or stay." But since the government of a people depends directly upon the sum-total of intelligence of the individuals of that people, it is not until each and every individual has reached that stage of development where he strives primarily to abide by the laws of Life, that true government may be realized.

The people of a nation, devoid of a true basis for right action, must be subjected to necessary restrictions by its government which seeks to force right action by laying down laws as to what is right and what is wrong, and by compelling obedience to them under penalty. Compulsion is never effectual, even with the best of laws. It may aid in keeping order on the physical plane, but if the unjust man is restrained from doing injustice either by fear, imprisonment, or otherwise, this restraint does not make him just. Morality is not attained by force. The solution lies in true education.

On the other hand, free play of the spiritual-will and its development is one of the essential characteristics of the perfect government. This is only possible among a people living in harmony with the laws of Life and its purpose, and among such a people progress is rapid in growth of real knowledge and wisdom. The natural, harmonious relationship which understanding brings exists among them, and they "live to serve each other" and the whole of Life. This relationship is identical with that among our Elder Brothers; it is as the true relationship between father and child, the elder and the younger, and is essentially that of "teacher and pupil."

True government is the greatest achievement which a people may possibly attain, but it can never be accomplished by merely introducing new laws, new systems, nor by this or that form. Our rulers and governors are not to blame for the present conditions in this nation, but at best they can succeed only in turning sick old Uncle Sam in his bed on that side upon which he feels least pain.

Is spiritual evolution incompatible with practicality in the affairs of men?

This problem is readily resolved, for Theosophy's message is: "All is soul and spirit ever evolving under the rule of law inherent in the whole." . . . Man the immortal thinker is here in evolution "for the experience and emancipation of the soul." Actually, the "affairs of men" are the reflections of inner moral attitudes, so that when the Self is our prime concern, the other coinciding streams of evolution—intellectual and physical—fall into line. Since each of us is working on and through the unfamiliar plane of matter onward to union with the Self we may discover even from a surface viewpoint, and using the ordinary thought-tools of the race-mind as criterion, how the same reconciliation is effected.

That is practical which reduces knowledge or theory to use; which is in conformity with truth; which can be applied and pass all examination. Now just as differences, circumstances and personalities are accounted for by karma and reincarnation, so the very existence of things is only explainable by some underlying all-pervasive principle—Spirit. This essence of all things is the power to evolve, consciousness, dynamic Life itself. Hence, spirituality is the application of spiritual knowledge. It is the proper use of all things; the working with nature's laws to promote harmony and equilibrium.

The test of something practical is: Does it work? This axiomatic rule applies from the lever to the comptometer; and equally well on other planes. Is any basis *other* than spirit practical? Surely a most vigorous test of theories is provided by the present "affairs of men." Selfishness reigns. Man is against man; race against race, with the attendant evil and resultant suffering. Let the inquirer seek where he will for solutions. His search is fruitless till he finds the true teachings. Theosophy expounds a satisfactory analysis, and indicates not a mere panacea, but the ultimate constructive cure—brotherhood. Most important of all—Theosophy *works!*

A photograph offers a concrete, matter-of-fact example. Examine a picture of yourself taken when young. The features may tell their story, for the Ego ever impresses its mold. But look deeper. Reflect on the purpose of life. Ask yourself if you are now, what that Ego would have truly wished. For, being thus in meditation, with the changing body so sharply contrasted, past and present, it may be clearly seen as the vehicle for the timeless "I am

I"—the soul in each, facing its sublime solution. This experiment may degenerate into an emotional travesty; but if considered rationally—being temporarily divorced from the embroiling everyday circumstances—the true individuality may stand forth in its own pure light. With this glimpse of one section down the ever-flowing stream of conditioned existence, we may determine to steer our course by the pilot-light of Self.

The practical person has a firm basis, understands what he is doing and why, knows the goal, and chooses the best path. He is efficient, accurate and successful. His duty is altruism: first in conceiving truth, then in study and practice, teaching and helping others to a like realization and the re-establishment of the Golden Age. This is the work of Those, who by our definition, are the only really practical beings—the Masters of Wisdom—who are the culmination of spiritual evolution for this period.

What to do? H.P.B. said: "Be Theosophists, work for Theosophy! Theosophy first, and Theosophy last; for its *practical realization alone* can save the Western world . . ."

The True Position

Considering . . . that the real actor is in the mind, that acts are not the dead outward expressions of them, but are the thoughts themselves, we can see how one can be both a renouncer and a devotee, how we can outwardly perform every action, multitudes of them, being as active as anyone who is wrapped up in worldly pursuits, and yet be ourselves unattached and unaffected. Duty and the final imperative—the "what ought I to do"—comes in here and becomes a part of the process. The actions to be performed are not any and every one. We are not to go on heedlessly and indiscriminately doing everything that is suggested. We must discover what actions ought to be performed by us and do them for that reason and not because of some result we expect to follow.

—*W.Q.J.*

"WHAT'S THE DIFFERENCE?"

NO more frequent question is asked at theosophical meeting than those which are prefaced with the formula, "what is the difference between" this and that? What lies behind this formula in the questioner's mind?

It is the "sense of separateness." Although all know that there is Something in common, not only between man and man, but among all the infinite series of objects which in their totality are called "nature," Theosophists as well as other men find great difficulty in assuming and holding to the spirit of their philosophy. That *spirit* is the spirit of the Unity of all in nature. The spirit of unity is one aspect of the Unknowable which is the "Self of all that is"; the spirit of separateness is the other. These two aspects of Self are polar opposites: the sense of separateness has no existence in Spirit; the sense of unity has no existence in Matter; hence the saying in the *Voice of the Silence:* "The Self of Matter and the SELF of Spirit can never meet."

The beings in Nirvana are conscious only of the "Self of Spirit"; the beings in manifested existence, other than man, are conscious only of the "self of matter." Man alone among all the hosts of beings is conscious of SELF. Our consciousness of Self is not yet perfected; hence at our highest we are imbued with the sense of unity; at our worst, we are infused with the sense of separateness. The perfected man, the *Mahatma,* has realized for himself the truth of the fact that there is but One SELF, whether in Spirit or in Matter.

Manifestation or non-manifestation, Spirit and Matter, being and non-being, are, then, necessarily differences of condition, of state and form, incessantly changing, having *no* reality in themselves. What is the difference between one Kingdom in nature and another? Differences of *state.* What is the difference between one being and another? Differences of *form.* What is the difference between one mind and another? A difference of *state and form.* All alike begin and end in the Self, the Perceiver.

If one really is to find out what is the difference between one thing and another, how could he hope to do so on the plane of either? In every state except the all-inclusive, there must necessarily be its opposite, or what is excluded. The "three fundamentals" are all-inclusive.

STUDIES IN THE OCEAN OF THEOSOPHY

XVIII

THE Theosophist familiar with the great doctrines of the philosophy — Karma, Reincarnation, Evolution — can but find the work of modern philosophers and scientists inconsistent and superficial, so little has it to contribute on the vital issues of life. Nature's secrets are sought, but her heart ignored; great tomes set forth human experiences, without regard to cause or objective. Thus the rise and fall of races and nations are recorded and the vanished power and splendor of ancient countries narrated, devoid of explanation.

It is plain that a "race could not possibly arise and then suddenly go out"; but Science "simply says that this is the fact, that nations decay." And well knows the Theosophical student that mystification in these matters must continue as long as the modern savant takes no account of "the inner man nor of the recondite subtle and occult laws that unite to make a race"—in other words, as long as the human equation is left out of the reckoning. The underlying causes of all things, whatsoever, are discoverable only in Man, himself the great causal agent. Long has this statement been offered by Theosophy. The educator's unwillingness to consider it and his resignation to unsolvable mysteries for lack of it, smack of a personal God behind the scenes pulling strings for the dancing of puppet-humanity. Can it be that, in the last analysis, Science is a silent partner with Religion? Otherwise, she should be able to conceive that events are but the effects of Man's forces in action; the cyclic character observable being due to his periodic appearance and disappearance from this objective plane.

Theosophically used, the term "race" applies to a special physical type, representative of the class of Egos that called it into manifestation; for all forms are Nature's response to the demands of consciousness. However, the Souls concerned "are not compelled to inhabit bodies of that sort any longer than while they are of the same development as the race. Hence a time comes when the whole mass of Egos which built up the race leaves it for another physical environment more like themselves." This is the real death of a race; but the coming together and working together of a large class of self-conscious beings generates such an enormous force that it remains stored up in the racial line, after its abandonment. This "has to expend itself gradually, and therefore the reproduction of

bodies of the character of that race will go on." These are made to meet the needs of "less progressed Egos", who "come in and use the forms provided", but "are not able to keep up to the limit of the capacity of the congeries of energies left by the other Egos". Consequently, physical decadence gradually comes on; just as beautiful sections of a city decline when transferred to other owners unable to maintain the proper upkeep. Final extinction of a race is caused by sterility of the females resulting from "the great difference between the Egos inhabiting the old race body and the energy of that body itself"; so that "slowly but surely the number of deaths exceeds the births."

Racial decay is just another way of saying "descending savagery". The straight-line evolution of orthodox science finds a hard nut to crack in such races as the Hottentot, red Indian, and Easter Islander. For if these are *primitive* physical lines, they should increase and flourish, instead of dwindling; even as a normal child grows and develops its capacities. Theories so definitely controverted by facts might reasonably be discarded; and it should not seem preposterous to unbend sufficiently to deign respectful audience to the solutions afforded by Reincarnation, especially as the established facts tally exactly with this doctrine. It points to a decaying race, physically; metaphysically, to a class of human entities "whose experience is so limited that they are still savage"—a discarded instrument, serving as a way-station for lesser Souls, on their upward march towards higher reaches. This is the true explanation; "and no other theory will meet the facts."

Understood as an economic expediency, *Savagery* has a lesson to teach the "civilized" man who wantonly dissipates, where Nature salvages and conserves. To what extent are the activities of Western culture really necessary or conducive to Humanity's highest interests? What is accomplished by rushing train and airplane, majestic steamer, and speeding motor car? What manner of messages are carried over humming wire or broadcasted on mysterious etheric wave? All of these that are not needful or truly helpful are wasting high potencies, not to mention their misuse when turned to ignoble or criminal ends.

It is to be feared that not only waste of the resources of greater Nature, but the waste of human powers as well is the charge justly lying at the door of Occidental lands. So-called progress bears many marks of savagery, unnatural and destructive. How far is the crowd on the street from becoming a howling mob, at a mo-

ment's notice? Is the Hottentot more savage than our intoxicated citizen in his high-powered car? What of the sanctity of the home, honesty in business, veracity in the professions, and justice in our courts? Does the school inculcate respect and educate for service? Have we government or political chicanery, patriot souls or office-seekers? Do screen and current literature elevate and purify the mind? What effect upon the race-body will flow from introducing diseased material into its blood stream, via serums, presently so popular?

There is much to disquiet all concerned for the welfare of mankind, even in our richly favored America. Its hearth-fires burn dangerously low; and all too far from the hearts of many seem those noble ideals that form the bedrock of this republic, beloved by H. P. Blavatsky and William Q. Judge. Mention is made in this chapter of mighty civilizations that "have gone because the souls who made them have long ago reincarnated in the great conquering nations of Europe and the present American continents"—"born again for greater and higher purposes than ever." Some of those very Souls may have helped to frame our Declaration of Independence and the Constitution of the United States, documents embodying the living principles fo which our forefathers stood ready to sacrifice their all that posterity might inherit a free land. Perhaps it is the presence of such men in our midst, now unrecognized, that gives hope of the stemming of the tide of materialism and savagery which threatens to engulf this cradle of the new race. If the "economy of Nature" will not permit an old race to "fade away" until fully utilized, it must be that the same Law will conserve the newly forming race-body for the purposes it is meant to serve. Those mighty men of old, reborn here, may be the servants of that Law, to safeguard the race stock against irreparable harm, as a necessary and vital part of the Theosophical Movement. Such beings and all receiving their assistance are forerunners of a new era, when the mighty accomplishments of the past shall be carried to loftier heights of perfection.

Reincarnation and *Karma* form a magic key, for the unlocking of "door by door of mystery". How different the outlook of Science, would she but use this key! By its help, nothing is outside the pale of rational explanation. Then, the modern investgator would find romance and wonder everywhere. For instance, instinct would be recognized as "recollection", whether shown by a new-born babe, an animal, or the "bee building a cell on the rules of geometry"—

"all the effect of reincarnation acting either in the mind or physical cell"; for "no atom is devoid of life, consciousness, and intelligence of its own." Without Theosophy, who would discern the kinship between instinct, observed by the biologist, and "inherent ideas"—moot problem of the student of human nature? Yet both are simply "recollection divisible into physical and mental memory." All that the learned can now say of these ideas is that "they exist". They cannot be explained as instruction transmitted from generation to generation, when so much passed on that way is lost, and they remain unchanged. Theosophy holds that these ideas are the *wisdom* possessed by the reincarnating Ego, and reveals how deeply they are rooted in the mind, "implanted" there "at the very beginning of its evolutionary career on this planet by those brothers and sages who learned their lessons and were perfected in former ages long before the development of this globe began." Thus "imprinted or burned into" the inner nature, these ideals of human relationship "follow the Ego through the long pilgrimage."

True prosperity is fidelity to these engravures on the Soul of Man. This may explain why of "all the old races the Aryan Indian alone yet remains the preserver of the old doctrines" and "will one day rise again to its old heights of glory", once more to express its faith in *action*. The faith of the East, today, is often devoid of works; while the works of the busily engaged West are often rendered futile for lack of faith. When East and West shall join hands in pure faith and true works, the Cause of Masters will be established and realization of Universal Brotherhood will begin. But before this may be, the West must cease selling its birthright for a "mess of pottage", no longer permitting its mind to be "bound down and prevented from using its own powers." "It has often been thought that the opposition to reincarnation has been solely based on prejudice", an attitude of adverse judgment without investigation. This position towards the doctrine of rebirth is fostered by theologians; yet there is every reason to think it was held by Christ, whom they claim to represent. "There is no doubt in my mind", says Mr. Judge, "that the founder of Christianity took it for granted and that its absence from that religion is the reason for the contradiction between the professed ethics of Christian nations and their practices which are so contradictory to the morals given out by Jesus." Reincarnation and Karma alone give "the basis for ethics."

THE PATH OF PERFECTION

THEOSOPHY is first, last and all the time a teaching of the perfectibility of man and of the whole of Nature. The Theosophy of our epoch is but one of an unbroken continuity of messages from the Masters of Wisdom to humanity at large. Former messages can be seen in the original sayings of such great Teachers at Krishna, Lao-Tse, Buddha, Pythagoras and Jesus. Unless these great beings themselves embodied and believed in the perfectibility of man, their lives and their teachings have no practical value. Merely as a rationalized animal, any man is better off without them; and a gospel of enlightened selfishness, all the fruits of which a man can reap here and now, would be infinitely preferable to devotion to an impossible ideal.

Both our failure to grasp the real import of the great Scriptures of all time, and the frequent failures of those rare individuals who do sense in some degree what the Message is, are well worth prolonged consideration—never more than to-day when the whole civilized world confesses its failure to live even as enlightened animals, let alone as immortal Souls. Negative knowledge alone is of little value: to know one counterfeit does not teach how to avoid another; to see and admit our failure in any given direction does not enlighten us as to the true path to be pursued. So the real and profitable question for men to ask is, "What is the path of perfection, about which we argue and dispute, while all the time admitting our imperfections?" Two sayings out of the many will indicate our dual problem:

> Be ye therefore perfect, even as your Father which is in heaven is perfect.
>
> —*The Sermon on the Mount*, Matthew V, 48.
>
> Among thousands of mortals a single one perhaps strives for perfection, and among those so striving perhaps a single one knows me as I am.
>
> —*The Bhagavad-Gita*, Chapter VII.

Rightly regarded, what is the whole "natural urge," the whole "ceaseless striving toward perfection" which we call Evolution, but the consistent evidence of the activity of the Omnipresent Spirit? Surely, earnestly disposed men ought not to quarrel over terms but seek to get at each other's meaning. Who that looks can doubt that the whole order of nature evinces a progressive march towards *a higher life?* Shortsighted, errant and defective as may

be the present outlook on evolution, the theory contains an overwhelming "perfection" as contrasted with the theory of "creation" with which the minds of men were so long dominated in the name of religion.

Admitting the presence *in* Nature of this evolving urge, its activity in every form of life and being; admitting that this evolutionary march proceeds in order and sequence which we name Law—it becomes equally evident that implied in the expression, "the survival of the fittest in the 'struggle for existence'," is the key to understanding of all the problems of life. For there could not be evolution unless some at least, and those the fittest, *do* survive; nor could there be failures, many or few, unless those who go down in defeat struggled *against* Nature. Since both successes and failures are a necessary admission of facts, it must follow that the same Highway of Life can be traversed in two exactly opposite directions, the one of progression towards a higher life, the other of progression towards a lower life—or evolution and atavism.

But the idea either of progression or of retrogression implies that a persistent Something survives in every entity or form of Life, and this Something must be both universal and individual, the carrier and container of the harvest of all lives, good or bad, good-and-bad. Whether we call this persisting identity Spirit or Soul, Intelligence or Mind, Matter or Energy, it is all a mere difference of terms, the finality attached to the ideas represented by words: the unalterable fact remains the same. From this fact anyone who thinks can educe for himself the fact of Reincarnation or transformation, and from that its necessary concomitant of Karma: that what Nature sows Nature reaps; that what any being (or part of Nature) sows, that also it must reap. The moral as well as the physical and metaphysical explanation of the facts of life as experienced and observed by every man, must confirm to him the validity of the great Truths of the Wisdom-Religion, as expounded by all the Teachers of the race.

What then? What else but that each man must think and act in accordance with these universal facts and equally universal truths? Man is able to perceive contrasts, to reason upon his own conduct, to choose the better way, and to act upon his choice. His "striving for perfection" has to be a *conscious* striving.

The *Dyhan-Chohans,* the *Nirmanakayas,* the Adepts and *Mahatmas,* represent those who have followed "the path of perfection" to a higher life than as yet reached by their younger brothers

—ourselves. If these great Beings who have the whole of nature for their object, if these Beings help on *our* younger brothers in their unconscious striving towards a higher life, it cannot be unreasonable to infer and believe that they can and will help on any man in his conscious striving for perfection. What are Their great Messages but a public urge to all mankind? Who knows what further and direct help They extend to the individual man who enters the path They show?

In every theosophical book one encounters statements essentially referring to the three great aspects of one and the same finality, or ultimate truth—Divinity, the Divine in nature, the Divine in man. Using the word knowledge in its general sense, the term necessarily implies duality—the Knower, and whatever it is that he "knows" or perceives.

Theosophy is peculiar to itself in its fundamental conceptions. The Knower, or Self, is consistently held out as both primary and inclusive; in other words, whatever is perceived and all perceptions, are relative, the one to the other, while both are contingent upon the Knower—are but the opposed self-manifested and self-perceived aspects or phases of one and the same Knower. In terms of knowledge this can only be expressed in the formula that the Perceiver, the thing perceived, and the perception, are fundamentally and therefore indissolubly One.

Is there some form of "knowledge," of "perception," of "realization," in which this Unity of all units, physical, metaphysical, and spiritual, may be converted into conscious actuality? The solution of the problem requires the conscious attainment by the individual man of that Divinity which is unconsciously inherent in all Nature. "The Path of Perfection" is the path of Karma and Reincarnation.

ON THE LOOKOUT

The "Monroe Doctrine"

Speaking on December 28 last at a dinner of the Woodrow Wilson Foundation, President Roosevelt practically repudiated the Monroe Doctrine which for more than a century has been the governing dogma in American statecraft. Thus does the "wheel of Karma" turn from one extreme to the other. President Monroe, whose administration during eight years is still called "the era of good feeling", was, next to Washington, the most nearly universally sustained President this country ever had. Internal and external conditions and relations of then and now offer a close parallel. President Monroe's precedent has stood for more than a century. Will President Roosevelt's prescriptions in this and other directions of national policy prove as long-lived?

Principles and Policies

As with other momentous occurrences, President Roosevelt's declarations receive but transitory attention, each new one replacing in public interest those that preceded, like the successive scenes or films in a drama or moving picture. The public is bemused, thrilled, and in a state of hopeful expectancy from one performance to another. But the President himself, and all other observant and aspiring minds, must be appalled at the ever-increasing inertia of the public mind and the public will—the combinations of greeds and abilities on the one hand, the general apathy and sufferance on the other. In all cases no genuine perception seems to exist that world solutions do not come from policies but from principles, and that world deliverance can never come from histrionics however well staged, nor from policies however astute. No statesman, so far as we know, really harks back to first principles, upon which all national and international as well as individual problems and policies are based. One and all the wisest and best intentioned among them see no more and no farther than the dullest mind. Their attention is riveted on effects regarded as undesirable and on ways and means to escape or obviate them. Opportunism is the altar in the wilderness on which all alike pour out their sacrifice of heart and mind and body.

The Primal Curse

What lay behind President Monroe's policy? National selfishness. And what lies behind Presdent Roosevelt's reversal of the Monroe doctrine? National selfishness. What dictated the policy in the first instance? Expediency, opportunism. What dictates the opposite policy? And what occasioned the bank holiday, the repudiation of the Government's most solemn covenants in its bonds and currencies, the confiscation of the Gold supply of the country, the NRA and its accompanying swarm, the adoption and the discarding of the Eighteenth Amendment, the prospective further progeny hatched, hatching, and to be hatched "to meet conditions" as they develop from day to day? What else than the primal curse of human selfishness?

The Real Battleground

Behind all the public admissions and dissertations on this principle or element in human nature, as behind all the palliatives offered and adopted or rejected lies the real issue at stake—Is human selfishness ineradicable? Buddha did not think so. Christ did not think so. The Masters of Wisdom do not think so. Theosophists do not think so, nor do any of the true servants of humanity, however humble their station or great their personal handicaps. President Roosevelt, like President Monroe before him, has a superabundance of precedents for his policy. It is that set by all the leaders and followers of mankind save the Adepts and the genuine philanthropists. Selfishness, in the individual and collectively, is everywhere admitted to be the curse of the human race. How has it been dealt with? Every religion compromises with it; philosophers treat of it as something to be endured; educators confine themselves to efforts to promote what is called "enlightened" selfishness; lawmakers seek to keep it within bounds. Thus all the leaders and leading channels are seen to consider selfishness as ineradicable. And the laity? Men in their everyday life and relations take a "practical" view of the subject. Translated, this means that each man has the "right" to go as far as he can in asserting and maintaining his own interests; the "duty" to restrain as far as he can the same spirt in all others.

None of our publicists, none of our moralists, make any study of selfishness itself. What wonder, then, that mankind so univer-

sally gives attention only to its manifestations—that is, its effects as experienced and observed? Selfishness, the "law of the jungle", is everywhere staringly in evidence. The Divine element in man is ignored practically by all men alike. Theoretically, it is applauded in its manifestations of unselfishness and self-sacrifice, practically as "all well enough in its way" for women, children, the idle rich and the idle poor, plus the crack-brained and impractical enthusiasts of ability who might otherwise make a "success" of life. The unrecognized truth is that this prolific parent of all human ills and evils springs from spiritual ignorance—mistaken and perverted views of the Divine in nature and in man. Spiritual *education* is the remedy and the cure. Without the doctrines of the unity of all life, the brotherhood of all beings, the understanding of the great teachings of Karma and Reincarnation, the utmost that can be rationally hoped from any man or any civilization is the reign of "enlightened selfishness"—which in the end destroys itself because the few profit at the expense of the many till the whole structure falls, under the law of spiritual gravity.

Selfishness Among Theosophists

Believers, followers, students, leaders among Theosophists have either to face or dodge this issue in themselves, in their nation, in the race—in their theosophical as well as their worldly associations. In most theosophical societies and among most theosophical students, this real issue and its real cure are dealt with in a fashion indistinguishable from that of their fellows in church and state and everyday life. Only here and there are these Theosophists entitled to the name they have given themselves by adoption. For this, no one is to be blamed, any more than others. Everywhere, in every individual, it is the struggle between the contending forces of altruism and selfishness, whether enlightened or unenlightened. The law of all life is that of affinity and antagonism, of attraction and repulsion. This Law makes the Divine world what it is, makes the Infernal world what it is, makes mankind what it is—the grain between the upper and the nether millstone. Personified, it is the struggle between the Will and the Desires, between the self of spirit and the self of matter. The "Five Messages" of H.P.B. to the American Theosophists set the modulus of all theosophical policy, as her other teachings provide the material for all theosophical education. What she called for is still the crying need among all who are or who aspire to become *Theosophist* in both mind and heart.

Is "Universal Brotherhood" Utopian?

According to the teachings of Krishna in *Bhagavad-Gita,* antedating by five thousand years the mission of H.P.B., "whatever is *practised* by the most excellent men, that also is practised by others." We have seen how "the most excellent men" in human affairs have consistently practised sectarian selfishness, party-selfishness, national selfishness, even when immune to the temptation of personal or family selfishness. We have seen how the Wise of all time have as consistently taught and practised altruism—and surely all can testify how faithfully humanity at large follows the example set by its "great men". Suppose Theosophists, true to their duty, were "to perform their actions without motives of self-interest, from the wish to bring the world to duty and to benefit mankind", would not "the most excellent men" soon come seriously to face the great problem, become themselves Theosophists, and so, bring about a true "Golden Age" for all mankind? As it is, theosophists at large are indistinguishable from other men except in their shibboleths. Is it not high time for the *union* of "all true Theosophists in every country and of every race" to whom H.P.B. dedicated her great Work?

What is Socialism?

In the ninth of a series of syndicate articles by Randolph Leigh, as published in the Los Angeles *Times* of January 22, he defines or describes socialism in these terms:

> "Socialism is the revolt of the unfit. That generalization, like most generalizations, suffers from stating too much and too little. Nevertheless, it is a workable definition.
>
> " 'Revolt against what, and unfit for what?' are questions which such a definition immediately brings to mind."

"G.B.S." Defines Socialism

Mr. Leigh goes on to quote from Geo. Bernard Shaw:

> "The revolt is against the institution of private property and all that it has come to signify. Shaw states that clearly:
>
> " 'Socialism means the complete discarding of private property by transforming it into public property, and the division of the resultant public property among the entire population, equally and indiscriminately.' "

Mr. Leigh observes that "when one comes to the question of whether or not those in revolt are 'fit' or 'unfit', one faces a strange

set of facts. Few movements have numbered among their leaders men of greater brilliance and allure than are to be found among the men whose names are associated with socialism." He instances Robert Owen and William Morris in England; Saint-Simon and Fourrier in France; Karl Marx in Germany, and he might have added Henry George, Eugene Debs and others in America. In fact, every great philosopher, savior, and philanthropist in the world's history and legends has been a Socialist—if one gives to the term its legitimate and inclusive scope. But in actual fact what socialism means *practically,* depends in each case on the proponent. The socialism of each of those named differs from that of all the others, and necessarily so, for while all are alike in their objective, each has his own ways and means for reaching the goal. Moreover, as in all other theoretical ideals, those who represent either pole of the contention are as sharply antithetical in basis as are the enemies of the movement espoused. Krishna, Buddha, Plato, Jesus, and the Masters of Wisdom have all been socialists, but their Socialism is at polar opposite to that of the socialists of the economic and political type. The basis in the one case is spiritual; in the other purely materialistic. One has in view the evolution of the Soul, the other, human betterment from a one-life perspective.

The Socialism of H.P.B.

The great First Object of the Parent theosophical society embodies in concrete terms the practical as well as the ideal Socialism of H. P. Blavatsky and her Masters:

> "To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color."

In her *Key to Theosophy* H.P.B. gives expression to the Socialism which inspired her and which guides the recurrent tides of The Theosophical Movement in many of its channels of application. Her views will be found on pages 44, 79, 229 to 237, inclusive, of the original edition and its photographic reprint published by The Theosophy Company. Her Socialism is open alike to rich and poor, to wise and foolish, without the vivisection of civilization, without violence and without suffering. But who is prepared to embrace her Socialism in his own everyday life?

The genuine philanthropist seeks to raise the general level of human life. This necessarily implies education, for the men to be

raised are the same men who are now debased. Socialism by and large seeks the same goal, but in practice its policy is a leveling down, not up, by outlawing the ablest minds. Such was the method of the French revolution, such is the Russian experiment. The policy underneath the American revolution and its subsequently adopted form of government was the opposite. But the original impetus has been largely lost and corrupted. Lincoln strove to restore the primal incentives to human efforts, as did Mr. Hoover and as does President Roosevelt. What opposed and opposes is the ignorance and inertia of the general public, equally open to sinister as to disinterested influence because unable to distinguish between them. But this is only half, the lesser half, of the real problem. Increasingly since the Civil War our ablest and most influential minds have used their capacities and position for personal or partisan advantage, until general conditions parallel those existent in France and Russia prior to the social upheavals in those countries. The moral status of our best minds is on as low a plane as is the mental level of the public they have persistently exploited in greater and greater measure. President Roosevelt, as every publicist in every land, faces revolution or reformation—revolution from below or reformation from above. Convinced of his sincerity, integrity, courage and individual capacity, the great public has so far accorded him its confidence and support. Quite apart from his policies, how long will this support endure if hoped-for results are not achieved? And how can he achieve actual amelioration of the "general welfare" if the financial, the business, the economic masters of the helpless public either fail to render him intelligent active succor or undermine his efforts by intelligent active opposition, covert or open? Without this sustained aid of the *intelligentsia*, what else is left Mr. Roosevelt than "bureaucracy" and "dictatorship", if he would not supinely await the explosive of revolution?

Euthanasia and Sterilization

Euthanasia for the old and helpless, sterilization for the defective and criminal, form part of the "revival of Atlantean Iniquities" discussed in Theosophy for June, 1933. Both were extensively practiced in all the ancient civilizations, as well as among aboriginal peoples—in all cases on an allegedly ethical and moral basis, that is to say, for the good of the community and of the individuals

directly concerned. The press of the present moment is filled with the horrors of the new edict of the Nazi rulers of Germany, forgetful or oblivious that sterilization has been practiced in this country for years, and is now being practiced under public sanction and by legal enactment in many states, the same as capital punishment, also a form of "euthanasia" visited upon offenders. The most thoughtful investigators and writers, pro or con, on these subjects fail alike to recognize that these movements are as synodical as any of those of the heavenly bodies. Cyclic law as the determining factor in these reappearances of ancient good and evil is no more regarded than is the doctrine of Karma and Reincarnation as their rational as well as real explanation. Such conjunctions of human thought and action occur at given stages in the intersection of cycles, and are the unrecognized return of impressions—the more or less sudden ripening of the "mental deposits" of masses of Egos, carried forward in a latent state from past incarnations and now again quickened by the resumption of former relations and circumstances. The *New York Times* of October 22, 1933, contained a symposium on the subject of euthanasia—the putting to death of those for whom life is no longer esteemed as "worth while."

Sterilization for the Over-Intelligent?

A profound lesson can be read from a dispatch from Montreal to the Los Angeles *Times* of January 19. Prof. W. F. Tait, head of the department of psychology of McGill University, in discussing the present world-wide furore over the "sterilization of the unfit", is quoted as saying:

> "If you wish to cure the ills of society by sterilization, you should start with the *over*-intelligent. The worst crimes, the most widespread blights, are not caused by subnormal or mental defectives, but by intelligent people."

Every revolution by the masses against their oppressors who should have been their natural leaders, has been the practical "sterilization" of the over-intelligent by destroying them. This has wrecked nations and civilizations without number. Our "over-intelligent" are themselves as "sub-normal" and "defective" morally and ethically as our greatest criminals—and are, to say the least, as difficult to reform. In the few months that the various vast engines of relief have been in operation, signs are increasingly in evidence of waste, of diversion, of corruption among those charged

with the authority and responsibility for the right employment of the public funds. President Roosevelt's problem is that of combatting incompetency in one direction, and dishonesty in the other, in what all should recognize as a life-or-death struggle.

Heroes in Medical Annals

Every one knows that Yellow Fever, the curse of the American tropics for long centuries, has been finally and definitely conquered, but few recall the story of its conquest, fewer still remember the men to whom that victory is owing. The *New York Times* of September 27 last, gives the history of the terrible tolls exacted by this disease and the battle for its conquest waged by voluntary warriors. In brief, it is told that as early as 1848 Dr. J. C. Nott gave out the hypothesis that yellow fever is transmitted by some insect. In 1881 Dr. Carlos Finlay, of Havana, indicted the mosquito as the probable source. In 1897 Dr. H. R. Carter, of New Orleans, demonstrated that there is a period of "extrinsic incubation" prior to the disease and that some host other than man develops the infection, with probability that the mosquito is the intermediary. Following the American occupation of Havana in the Spanish-American war there came a fresh outbreak of yellow fever.

The Roll of Honor

The then Surgeon-General Sternburg, U. S. A., ordered from Washington a commission of American Army officers to make an investigation. They were headed by Dr. Walter Reed, Major in the Medical Corps; others were Dr. James Carroll, once a private in the army, Dr. Jesse William Lazear, of Baltimore, and Dr. Aristide Agramonte, a Cuban. All, including others who entered the lists, were pure voluntary experimenters in and on themselves. First to expose himself to mosquito bites supposedly carrying infection was Dr. Carroll. He took the fever but recovered. Next, Dr. Lazear had himself bitten by mosquitos. In five days Dr. Lazear had the fever; in ten, he was dead. Then army privates John J. Moran and John R. Kissinger volunteered. Said Major Reed: "Gentlemen, I salute you." The two men were isolated, exposed, bitten; both got the fever and both recovered. Thus was the particular mosquito, stegomyia fasciata, identified. Next, it was desir-

able to learn if the "black vomit" of victims, or their clothing, could carry the infection. Further volunteers submitted themselves to being isolated in a room in which clothing and vomit had been scattered, and for twenty days stayed in those pleasant surroundings. They emerged unscathed. Further investigations confirmed that a filter-passing micro-organism breeding in this particular mosquito is the real criminal. Remained to exterminate the mosquitos. *Exit Yellow Fever*. The Panama Canal was made possible without this dread scourge. Now, yellow fever is a thing of the past save in sporadic instances.

"Science and the Universe"

One of the University youth of today, in a letter to the New York *Times* of January 12, shows a clarity of perception, a moral courage of expression, a creative understanding incomparably in contrast to the prevailing *laissez aller* attitude of the churches, the *laissez faire* principle of "big business", the *laissez tout* of science. The correspondent takes for his text a quoted statement of Dr. Compton that things are as they are "by the will of God", and says:

> "One may perceive, with Dr. Compton, that 'there is an intelligent power working in the world'; but a perception of an intra-cosmic, guiding principle operating through the laws of nature is no justification for belief in a personal Being. The majority of the scientists who have recently made pronouncements relative to God have lapsed into the unphilosophical errors of the theologians, who impute qualities, characteristics, limitations and personal feelings to a Deity which they contend is infinite and absolute.
>
> "Observation and investigations of nature's workings will demonstrate and be the revelation of God to the mind and heart of man. We can search and find the 'Kingdom of Heaven' within ourselves. Such a path is the path of true science, which is neither materialism nor unreasoned faith. It seems obvious that the scientists today stand in sore need of some sound philosophy to mend their sorry anthropomorphic caricatures of the First Cause."

"Vital Facts About Foods"

This is the title of Otto Carqué's recently published book, in which is summed up in clear and interesting style the fruits of a long life devoted to scientific research in natural foods and nat-

ural dietetics. The book is worth tons of dogmatic, controversial and propaganda literature on the subjects dealt with. The presently healthy as well as the badly nourished and sick can profit by the stores of direct and useful instruction contained in this book. Those who cook, those who prescribe, as well as those who need, may all gain from its practical utility. "Vital Facts About Foods" is published at $2, postpaid, and may be obtained direct from the author-publisher, Otto Carqué, Los Angeles.

Welcome, Little Welshman!

We quote from *Buddhism in England,* for January-February, 1934, the following extract from Lord Riddell's "Intimate Diary of the Peace Conference and After":

> "The conventional Heaven, with its angels perpetually singing, etc., nearly drove me mad in my youth and made me an atheist for ten years. My opinion is that we shall be reincarnated."
>
> David Lloyd George.

A Philosophical Problem"

As part of the "Graduate fortnight" of the New York City Academy of Medicine, two medical experts presented papers on the general subject of cancer research. Dr. Francis Carter Wood, Director of Cancer Research at Columbia University, spoke with amazing frankness. He said:

> "We are faced with an absolutely blank wall unless we get further along in the pathology and therapy of cancer. We must face it from a different point of view. The promise of progress lies in the discovery of some marked and constant difference between the cancer cell and the normal cell, rather than in vague experimentation and the injection of everything that can be thought of into the unfortunate patient."

Dr. Wood expressed himself as frankly on the character of the cancer researcher. What is needed, he declared, "is men who will combine a knowledge of philosophy, biology, chemistry and statistics with an enormous amount of common-sense."

Dr. Henry E. Sigerist, of Johns Hopkins University, is quoted as saying:

> "Cancer to a certain extent is a philosophical problem. Research workers should approach the solution of this problem

with a thorough background of speculative philosophy behind them, instead of bringing into their laboratory researches the somewhat imaginative attitudes too prevalent today."

Gandhi on Prayer

"What is prayer? It is not a muttering of the lips. Rather, it is a longing from the heart. Silent prayer in one's own room, where nobody sees us, is better than prayer offered from the housetops to be heard of men. There is nothing we can do unless we pray."

"Prayer," declares "Mahatmaji", "is the supreme power in life; if we believe in God, then it must follow that we must pray to him. I have prayed so often that I have come to feel that prayer is to the soul what food is to the body." All of which shows the "mysterious power of meditation," as Mr. Judge once phrased it. Like the Christian Scientist, the Yogi of many classes, the devoted religious man, irrespective of what "God" he worships, Mr. Gandhi is both a victim of "meditation with a seed" and an Exhibit A of its miracle-working powers. But do the fruits of this form of "prayer" come from some "God", or from the powers of the human soul thus innocently and ignorantly roused to spiritual somnambulism?

A Biological Mystery

The Los Angeles *Times* of December 20, 1933, contained in black-face type the account of a frog emancipated from its sarcophagus in a piece of sandstone excavated from twenty feet of superimposed earth. The frog had turned reddish in color and was full sized. It is now in an aquarium and is apparently normal. When first found its eyes were closed, but opened within half an hour. Many similar cases are on record. One of the contributors to "Lookout" recalls breaking a large slab of limestone rock and, to his amazement, finding a full grown toad embedded in one of the fragments. The toad was extricated and appeared inert, rigid, lifeless. After being examined and handled it was placed on one of the pieces of limestone in the sun "to see what would happen." A wandering insect came within range; the "life-less" toad opened its closed eyes and snapped up the insect. Hibernation among numerous animals, the "suspended animation" of Hindu fakirs, and many recorded cases of prolonged catalepsy, the burial of supposedly dead men, whose graves, later opened, dis-

closed that the victim had in fact been buried alive, and the resuscitation, hours afterwards, of men supposedly dead from drowning—all point to some kind of an "inner sphere of breathing". The Theosophical explanation of an astral body, separable from the physical and capable of independent existence on another plane of being, is the only one that fits the facts known. It must some day attract the attention of the open-minded biologists and physicians.

University Opinions on Immortality

Associated Press dispatches dated January 7 reported an address by Dr. Howard Lee McBain, dean of the graduate faculty of Columbia University. The dispatch runs:

> "Discussing in some detail the traditional dogmas of Christian churches and the theories of lay philosophers, Dr. McBain rejected their findings, but added that on the whole it is better, perhaps, that the fact of immortality should remain unproved.
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> " 'I may be wholly in error,' he said, 'but I am inclined to believe that for thinking men a certainty of an after life would have graver and perhaps more devastating effects upon us than the certainty of extinction. It is better that many of us should travel hopefully toward an unknown eternal destiny than that we should have our eyes set upon an eternity fixed, immutable, and known to all men.' "

Historically, Dr. McBain's opinion is merely that alleged in defence of the Council of Constantinople in pronouncing "anathema" the doctrine of reincarnation, then widely held in the Christion churches. Logically, his opinion is as open to objection as a sieve to water. Either there is survival or there is not, hence Dr. McBain's "thinking men" must adopt one or other of these finalities of mind; there is no middle-ground. He voices his opinion that the extinction conviction is preferable to that of survival—and then adds that it is better for men to "hope" for survival than to know the truth of the matter whatever the truth may be. Finally, his only conception of immortality is that of "an eternity fixed, immutable." This conception is merely borrowed from the Christian churches of today, whose dogmas he professes to reject. Theosophists and other "thinking men" may well reflect on the character of the influence on young men and women inevitably exercised by such University opinions.